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DR. ARNOLD A CHRISTIAN MAN.

ALL have noticed with pleasure the growth of the feeling, which is now becoming so prevalent, with regard to the late Dr. Thomas Arnold. While he was the Head-Master at Rugby, he was one of the marked characters of England. His strong political animosities, his continued opposition to the Oxford theology, his vehement animadversions against the evils of the day, and the zeal with which he labored to effect the changes which his own judgment approved of, made him not only a marked man, but also roused a spirit of bitter hostility to him, which, as Arnold remarked, has perhaps never been paralleled in the history of schools. In the school-room, his influence was ever great; yet, as his biographer tells us, it was to a large extent bounded by the walls of Rugby. Four years he labored to establish himself in the confidence and affection of the young men there; and when at the end of that time he felt that this object was attained, began his powerful sway over the succeeding classes. It was not till his death, however, that his influence began widely to be felt; the number of his pupils had then become very large: they were to be found, not only at the Universities, but scattered, as Arnold beautifully foretold that they would be, through England and her colonies; and then when his pupil Stanley gave the seal to his life by sending forth his modest and elegant biography, in which his teacher's character speaks on every page, Arnold began to be recognized, not only as the great instructor of this age, but also as the thoroughly devoted Christian man.

We do not wish to fill the pages of this magazine with the details of Arnold's life; they may be found in their own place. In fact, his is not a life, but a character. He accomplished no sounding exploit; he never met a hair-breadth escape; he saved no soul from drowning or shipwreck; he explored no distant

land ; he made no brilliant discovery to dazzle the eyes of mankind ; he was born, he lived and died ; he left nothing but works partially executed, and a fragrant character which has strengthened and inspired many already, and which will prove a continued blessing which shall outlive this age.

Arnold was an eminent teacher, but we are not to suppose that he had not his equal. We have no reason to suppose that in the communication of knowledge, he was not excelled in some departments. Rugby then, as now, was not mentioned first among the public schools of England ; young men went thence to the Universities well prepared, but not better than those from Eton and Winchester. For success in stimulating young minds in intellectual pursuits, Dr. Arnold was deservedly celebrated ; his biographer tells us that the room where the lessons of the Sixth Form were heard, was probably the " scene of the greatest intellectual ardor in the kingdom." But we must not be led into a false estimate of the relative position which Arnold ought to hold as a *teacher*. His glory lies in this one word : he had the distinguished honor of being the first who introduced the religious element into the great public schools. That he was the pioneer in this great work, let us never forget ; and while we concede to others skill in the communication of knowledge equal to his, let us reserve for Arnold the proud honor of having christianized education.

It was Arnold's crowning excellence as a teacher that he was so thoroughly religious a man. His whole life was the consecration of himself to God, and to his duty. In these days, when there is so much one-sided cant about humanity, and devotion to its interests, it is refreshing to turn to the pages of Stanley's well-told biography, and learn what such devotion is when pure and true. If ever Christian man lived, that man was Thomas Arnold. If there has ever been manifested persistency in the cause of Christ,—resolute opposition to evil, and sympathy with good,—it was shown in his life. In many cases, it is true, he did things which were not expedient ; sometimes, too, he opposed evils which were the offspring of his own fancy ; but in all that he wrote, said, and did, there lives such a vigorous Christian spirit, that we cannot sufficiently admire and imitate it.

And his religion was wholly without cant. Though on almost every page of his biography there occur expressions which, falling from the pen of a common man and an ordinary Christian, would sicken and disgust, yet we always feel that they are the sincere expressions of one who is not only conscious of the whole meaning of his words, but religiously feels their force. And Arnold was no fanatic ; his religion was not of that spasmodic nature which now almost expires, and anon shoots up in dazzling splendor. Arnold's devotion was constant and

well sustained, and whether teaching in the quiet hamlet of Laleham, or uttering his last words, amid the terrible pain of angina pectoris, there ever breathes a strong and unwavering spirit of devotion. If one is ever impressed with the fact, that, aside from all the hollow mockery which religion often assumes, there is a reality which may be shown in the thoughts and actions of a man, he can strengthen that impression by studying this noble character. If one feels that the flame of piety is burning low in his own heart, if the words of Arnold as they are exhibited in his letters and in his recorded observations do not kindle it into greater vigor, there are but few means which will.

We must remember that we, as teachers, generally fail, if we do fail, not in the communication of knowledge, but in the sustaining of a well-balanced mind, and a perfectly consistent character. Here we can take Arnold as a model. He was, it is true, no saint. He was a man of strong passions, easily betrayed into extreme severities of language, lacking in toleration, fiercely independent, but yet so prayerful a man, so watchful of himself, so regardful of his trusts, and so impressed with the present hand of God, and so filled with a reverential spirit, that we reject one of the great means which have been placed in our power, if we do not study his life to attain light for our own feet.

WORDS TO READING TEACHERS.

If that advice is well founded which would have the reading of romances limited to those which have received the highest praise, there is still more reason that your reading of poems should be more select still. There are not many true judges of poetical merit; not that any are so blinded in taste or so infatuated by patriotism as to rank "Hail Columbia" with the "Lycidas" of John Milton; but there are but few who would claim any infallibility in judging of poems unsanctioned by a well known name. The ladder to poetical fame is the hardest of all to climb. The successful novelist and the accomplished historian are helped upward in their ascent by the encouraging shouts of admirers; the aspiring poet is met with the snarl of unappreciating ignorance, the growl of envious malice, and the bite of unheeding criticism. Sometimes an attempt is made to mount to the top at a single leap, and fortunate is he who resists with success the rude attempts to thrust him down.

Great poems are to be really studied, not simply read. If Shakspeare committed his glowing thoughts to paper without earnest labor and deep premeditation, he is the only great poet who has done so, unaided by inspiration from an ignoble source. And it is an act of base injustice to give to thoughts thus labored

out, that slight attention only which the columns of the daily newspaper receive. If you admire a poem, if you believe that you admire it, lock it up in your memory, and do not lose the key. Often let its words be on your tongue, and its sentiments be in your heart. Let it be *magna pars tui*,—a great part of yourself.

There is a depth of thought in great poems which you cannot fathom at the first perusal; a subtlety of expression which you cannot then explore. Have you read "Paradise Lost"? Have you read it but once? Then you have seen little of Milton but the words he uses. Has "Hamlet" had with you but a single interview? Then you know but little of the Prince of Denmark. Many, if not most of the brilliant poems in all languages, refuse to yield their essence but after the powerful and repeated trials of the mind's furnace. And more estimable by far is that inward satisfaction which results from the thought that you *know* such a poem as Coleridge's Ancient Mariner, and feel its depth, than all which the cursory reading of the English poets from Chaucer to Wordsworth can give. And though it be but plain advice, yet I would ask the teachers who may read these words, if they have never searched for diamonds in the mines of some great poem, to go there at once, and bring to light brilliants which shall throw a gleam of light over the intellect, give lustre to the taste and brightness to the affections. A great poem is exempt from the broad law of decay. Its life is the life of a lofty soul; and when your hopes flag, and your life grows heavy, you may resort to it and draw thence an unfailing spark, which shall kindle anew your drooping spirit. And when you feel an unwillingness to dwell upon the masterpiece of some gifted mind, when you feel a desire to pass from poet to poet, pleased with the harmony but unimpressed with the thought, then mark the token that your soul is as a withered leaf on the lifeless body, which no electric spark can kindle again into healthful action.

Let me press upon the attention of teachers the prime necessity of reading,—reading much and faithfully. The lower man is in the scale of civilization, the more complete is his isolation; the higher he is, the more numerous and strong are the ties which bind him to his fellow-man. Hence books, which are printed minds, are, and must ever be, the grand accompaniments of civilization; from them might much ever be drawn, to aid men upward in their struggle for fame, honor, and wealth.

Next to being thankful that we have minds of our own, let us be grateful that we have, in books, the minds of others; that there are embalmed for us, not only choice words and nicely culled sentences, but fragrant, refreshing thoughts; that the wise and noble of antiquity are ours, our friends, our counsellors; that evanescent imaginings, grand facts, sagacious reasons, and

bright flashes of wit have been caught and bound, and made prisoners under the covers of books.

It is written, that when the children of Israel were bitten by venomous reptiles in the wilderness, they turned to the brazen serpent and lived. When we are harassed by the cares and trials of life, we may turn in like manner to books, and draw from them the sources of our inner life. They have a tear for our sorrow, a smile for our joy, a strengthening word for our weakness, a reviving cordial for our despondency, something to aid us and to cheer us ever. Let us cherish them, and learn to love them; let them be near us; let the library be the sacred place of our households, and true-souled authors our most trusted advisers.

"O Books, ye monuments of mind, concrete wisdom of the wisest;
Sweet solaces of daily life, proofs and results of immortality;
Trees yielding all fruits, whose leaves are for the healing of the nations;
Groves of knowledge, where all may eat, nor fear a flaming sword;
Gentle comrades, kind advisers, friends, comforts, treasures;
Helps, governments, diversities of tongues; who can weigh your worth?
The silent volume listeneth well, and speaketh when thou listeth;
It praiseth thy good without envy, it chideth thine evil without malice;
It is to thee thy waiting slave and thine unbending teacher.
Need to humor no caprice, need to bear with no infirmity;
Thy sin, thy slander or neglect chilleth not, quencheth not its love;
Unalterably speaketh it the truth, warped not by error or interest;
For a good book is the best of friends, the same to-day and forever."

THE BIBLE A SUPPORTER.

DR. PAYSON, when racked with pain, and near to death, exclaimed, "Oh, what a blessed thing it is to lose one's will!—Since I have lost my will, I have found happiness. There can be no such thing as disappointment to me, for I have no *desires* but that God's will may be accomplished."

John Newton, in his old age, when his sight had become so dim as to be unable to read, hearing this scripture repeated, "By the grace of God I am what I am," paused for some moments, and then uttered this affecting soliloquy: "I am not what I *ought* to be. Ah! how imperfect and deficient! I am not what I *wish* to be. I abhor that which is evil, and I would cleave to that which is good. I am not what I *hope* to be. Soon, soon, I shall put off mortality, and with mortality, all sin and imperfection. Though I am not what I *ought* to be, what I *wish* to be, and what I *hope* to be, yet I can truly say I am not what I once was, a slave to sin and Satan; and I can heartily join with the apostle, and acknowledge, '*By the grace of God, I am what I am.*'"—*Youth's Companion.*

REPORT OF PROF. H. S. FRIEZE,

*On the Course of Study preparatory to admission to College.
Read before the Michigan State Teachers' Association, April
5th, 1855.*

In the May number of the "Michigan Journal of Education and Teachers' Magazine," we find a very interesting account of the "Annual Meeting of the Michigan State Teachers' Association," which was held at Ann Arbor, in the early part of April. From the published report of the proceedings of the Association, we should judge that the meeting must have been one of much more than ordinary importance. Among those who took a prominent part in the exercises, we recognize the names of several gentlemen who have but recently occupied important positions in the schools and colleges of New England. We are glad to observe that Prof. Boise, formerly of Brown University, and now professor of Greek in the Michigan State University, is doing valuable service in the cause of public education in that State. Prof. Frieze, recently connected with the University Grammar School in Providence, R. I., and now professor of Latin in the Michigan University, is also laboring with ability and effect in the same cause. The latter gentleman read a report before the Association, on the course of classical study preparatory to admission to college. The views presented in this report seem to us eminently just, and we have thought that we could not do our readers a better service than by giving them a place in the "Teacher." There are now so many boys preparing for college in our public schools, that elementary classical instruction seems to claim from us a larger share of attention than it has hitherto received. Massachusetts sustains nearly one hundred High Schools. In all, or, at least, in nearly all of these schools, the Greek and Latin languages are taught. We hope the time is not far distant, when an attempt will be made to systematize more perfectly our course of preparation for college. We hope, in some future numbers of the "Teacher," to present some further communications on this important subject.

E. S.

Our view of the preparatory classical course must depend upon our view of what constitutes a liberal education, and what should be a collegiate and University course. A lawyer, who was somewhat distinguished for impertinence, when once pleading before the venerable Judge Story, took occasion to lay down the law, applicable to the case, with more minuteness of detail than seemed to the judge either complimentary to his own learning or profitable to the jury; whereupon, he hushed the advocate

with some such remark as this : " Mr. Smith, it is to be taken for granted that the Circuit Court of the United States has already acquired some little knowledge of Blackstone."

In like manner it is to be taken for granted that an assembly of teachers needs not to be told what are the principles on which a noble standard of education must be reared. Their very calling, and the disposition which has led them to adopt it, imply a love of intellectual attainment in every form ; a desire that every variety of human knowledge may go on increasing forever ; a generous zeal for the whole work of education, in its indivisible unity ; a largeness of charity like that of religion itself, which embraces in its sympathies all who are contributing in any way to the common cause ; hoping with strong confidence, not for the progress of one community alone, but for that of all mankind ; grieving to see any branch of learning depressed ; rejoicing in the success of every legitimate enterprise, be it for the advancement of science or of letters ; the promotion of the Primary School, or of the National Institute ; the application of science to industry, or the cultivation of æsthetic art. Such is the spirit of every teacher who is worthy of his profession, and in accordance with this comprehensive spirit will be his idea of large and liberal education.

Every discovery or invention of man ; every production of the human mind ; every creation of the pen or the chisel, of whatever time, of whatever nation ; every principle of science, every rule of art ; every fact in nature, every event in history ; every object which can excite curiosity and lead to contemplation, whether existing now, or hereafter to exist ; known now, or hereafter to be known ; enters into this noble edifice of human education ; forms a part of its material, some one of its members, or some portion of its adornments. It is an edifice, indeed, ever increasing, ever unfolding something more of the glorious design of the Divine Architect, like the great temple of Jupiter Olympus, or the no less magnificent cathedral of Cologne, growing for ages in size and beauty, yet never complete.

Here lies the secret of our success ; that we recognize the *unity of our work* ; that we aim at *unity of action*.

No matter whether we believe it or not, in our profession it is as true as Holy Writ, that we " are members one of another." If one suffer, in some way all will suffer ; if one neglect his proper functions, or perform them imperfectly, the whole body must bear the injury. When each fulfils his part, the entire system glows with healthful vigor and activity, attains the highest development, gladdens society with the greatest blessing, and presents to other communities the pleasing and instructive example of a State educational organization, well proportioned, well arranged, complete, harmonious, and efficient.

The instructors in the collegiate course, the instructors in academies, and those of the union and primary schools; those who talk to the young man, and those who talk to the child; those who discourse of the stars, and those who teach the A, B, C,—all are held together by a bond as indissoluble as that which constitutes the continuous identity of the child, the youth, and the man. Separate your present self, if you can, with all your acquirements, your experiences, your memories, from that dreamy child, or that careless boy whom you remember as your former self,—sever your young and diminutive frame from that manly growth which it has now attained,—cut asunder the impress and character of your boyhood from your present mature character,—when you can make such a division of your identity, then you can divide those different stages of education through which you have been led by different hands; then can you say those successive guides have no common interest; then can you say that teachers in different departments are isolated in their pursuits and purposes, and may be uncongenial in their sympathies.

On the unity, therefore, of that mind whose development is our aim, rests the unity of our work; and from the unity of our work arises the necessity of a harmonious unity of action.

What shall we say, then, of those essayists and schemers who have disseminated in late years the idea of an incongruity, and a sort of antagonism between certain departments of study?—Who have indirectly encouraged the silly notion that the world is burthened with too much learning; that there are more productions of genius now in existence than we can afford to spend our time upon, and that we had better let them die; that those ancient writings, those eyes through which we look into the old world, and draw light from its vast experience, must be forever closed, and our direct communion with the past be confined to the last three or four centuries; that henceforth we shall look into the mind of former generations, and learn the thoughts, the loves and hatreds, the woes and joys of our race for fifty-six hundred years of its history, only through the refracting and imperfect medium of a present and an infant literature.

This idea, we say, has been inculcated indirectly, and perhaps, too, without a clear apprehension on the part of its advocates to what result it must legitimately carry us. For, had the proposition been boldly put, that “it is expedient to seal up the classical literature, and to close the pages of the Greek and Hebrew Scriptures, and henceforth to depend upon our present translations, and upon the exegeses already extant for all our knowledge of those monuments both of inspiration and genius,”—this proposition would have been at once condemned by all true lovers of education and of mankind. But yet all this is in-

volved in the idea and doctrine that classical studies have ceased to be useful, and now must be regarded only as an ornamental accomplishment. For when we deny their utility, we certainly shut them out from any solid scheme of education, and we shall find, if anything can be learned from history, that the few, nay, even the Christian Ministry, will not cultivate that which the people neither appreciate nor encourage. Did not nearly all learning die out from the Latin, the Greek, and the Alexandrian churches, when it was left wholly to the priesthood? did it not revive again and soon grow to full vigor, when the people began once more to love the light, and demand that their clergy should search the original text of Holy Writ? And could the puritan clergy of New England venture to neglect their literary culture, in those early days, when their parishioners, though poor and starving, nevertheless set aside each his bushel of corn for the support of Harvard College?

Sound learning has indeed received a wound in the house of its friends; but we need not fear the result. Nothing which is truly valuable to the world, nothing which has fostered civilization, nothing which instructs, refines, and elevates the thoughtful; nothing, in fine, which embodies the undying inspirations of genius, and the everlasting truth of God, shall either perish, or pass away from human knowledge. We have the pledge of this hope in the strong vantage ground already held by civilization over barbarism; we have it in the phoenix nature of the printing press; we have it, above all, in the sure progress and ultimate victory of truth and Christianity.

But this foolish quarrel, this apple of discord thrown into the midst of our divine feast by some fury, jealous of our love and harmony, has for a moment excited hostility, not between Juno and Venus, but between Minerva and the Muses; between science and literature;—setting at variance those who are alike the daughters of Jove and the friends of man; all gifted with skill, with wisdom, and grace; all alike scattering their peaceful blessings upon the world. This unnatural alienation and warfare among the sister arts reminds us of the strange delusion of the lovers in the “Midsummer-Night’s Dream.” During their slumbers beneath the grove, the frolicsome fairy touched the eyelids of some with a potent herb which made them, on waking, scorn their admirers, and court the smiles of those who were indifferent to their prayers. So the votaries of learning were, perhaps, too securely sleeping,—sleeping on the acquisitions of the past,—wrapped up in their dignity beneath the quiet halls of their grey old colleges,—too regardless of the world around them,—when some mischievous spirit touched their heavy eyelids, and raising a hue and cry around their ears, caused them to wake and look on each other with estranged and hostile feel-

ings. The professor of chemistry, the mathematician, the political economist, suddenly found that the dead languages were monopolizing too much time in the educational halls; the advocates of the latter in their turn were pushed into a position which was somewhat too arrogant. "Scientific studies are practical," said one side; "Literary culture is ennobling," said the other. Both parties were right, and both were wrong. No disciple of learning can love his pursuits too ardently, none can press the claims of his favorite department with too much enthusiasm.—We must be earnest, or we can neither learn nor teach to advantage. Every one must magnify his office. But in doing this he must remember that there is room and ample scope for all. And he is committing a kind of suicide, when he seeks to uphold his own department, whatever it may be, by decrying the rest. This antagonism, however, of ancient learning and modern science, has already lost its acerbity, and will soon be numbered with the things that were, but not without some good effects, notwithstanding the momentary evils which may spring from it. The discussion has called attention to the value of classical studies, and to the grounds on which they rest their claims. The age boldly challenges all past usages to come forward and maintain their position in open court, and by sufficient evidence, or else to yield their usurped dominion over the minds of men; and the age has a right to make the challenge. The life of man is a precious, a holy thing; most especially is the period of youth a gift fraught with unspeakable weal or woe. It is the time allotted by Providence to the formation of character and the acquisition of habits which shall tell upon eternal destiny. Studies which claim to fill up a large part of this formative period, so big with fate, should be examined with keen-eyed suspicion, and at once thrust from their proud eminence, if they fail to make good their pretensions. And it need scarcely be said that the classics have survived the fiery ordeal, fully sustained in their position, and more completely entrenched than before in the hearty esteem of all those who are the friends of learning and religion. The arguments which have been presented in their defence it is unnecessary here to repeat.

We hold, then, that the position of the classics, as an integral part of our educational system, is impregnable. And in consequence of the very strength of their position they should submit cheerfully and with patience to the just strictures which have been provoked from time to time by the errors, the deficiencies, the conceit and pedantry, with which nearly all are chargeable who have been engaged in teaching them and advocating their claims. Those who are pursuing these studies, who desire to see them cultivated in the right spirit, and producing all the good they are capable of, far from deprecating

any attempt to question the utility of their labors, and the wisdom of their methods of instruction, should be the first to look into the real condition of their department of education, to point out the mistakes and abuses that exist, and, if possible, devise a remedy. We are upon strong ground: we have nothing to fear from the confession of our sins: let us make a clean breast. In the first place, let us plainly acknowledge that while the classics have not been without some good fruits, still, on the whole, up to the present time, they have accomplished nothing in this country adequate to their pretensions;—that they have failed, with but few exceptions, to promote, so much as they ought to do, the mental discipline of our youth;—that they have been so poorly studied as to make scarcely any lodgement in the memory;—that we have learned them and taught them in miserable fragments;—that, in short, we are ignorant ourselves, and our pupils are generally more ignorant than their teachers; and if we can do no better, we have no right to the inestimable time now assigned to us in the educational course. What then shall we do?

In the first place we want combined and united effort on the part of all who are engaged in this branch of education; that unity of action, which, as before suggested, is necessary to the success of the whole educational enterprise, and which, if possible, is still more essential to that portion of it which embraces the classical studies. If we act separately, without regard to a common relation, each pursuing his own plans, neither giving nor receiving counsel, it is evident that we must remain where we now are, moving perpetually in the same circle;—hopeless “gerund grinders.” Let us break up this isolation; let us do it here, though in other communities they may choose to maintain still the dignity of solitude. Let us come together, and agree upon some uniform and progressive scheme of studies, which shall secure to our students in each part of their course, the precise kind and amount of instruction they may need; which shall designate the particular subject of attention best adapted to each step in their progress, and thus secure to them the most economical and effective employment of their time from the beginning to the end. Without this unity of action on our part, I need not say, every attempt at improvement must fail. It is a Herculean task to break up the old and preposterous course and method which, originating no one knows where, has rested like an incubus upon our classical learning for many generations. Again, I say, let us come together.

One cause of our failure is to be found in a national trait of character, which, though baneful to all branches of learning, and operating perpetually against the success of all our institutions, is more pernicious to the classical course than to any

other. It is "hurry." The pupil is in a hurry, the teacher hurries, the college hurries. The result is a matter of painful experience. We are superficial and inaccurate; always crippled, always obliged to turn back and learn again just when we can ill afford the time; always learning and never coming to knowledge; and in the end dissatisfied with our education, and convinced that we have lost more days, nay, years, in retracing our steps to gather up what we have neglected or lost, than we have ever gained by hurrying. But this tendency to haste does not arise wholly from our natural disposition; it is in some measure the result of circumstances. The college requires too much reading in the preparatory course; the teacher is sometimes ambitious to put his classes over more surface than they can well understand, and the pupil is often influenced by the desire to shorten his term of study, so as to save expense or to get into his profession.

So far as the colleges are concerned, I think it will be found everywhere that even while they persist in crowding the preparatory course with so much reading, they prefer that the candidate should come prepared to sustain himself well on what he has read, though it be but a fraction of the whole; and that he should be thoroughly drilled in the grammar. They want thoroughness rather than quantity; a knowledge of the language itself rather than a mechanical and imperfect translation of this or that author. And they invariably find that those students make the highest attainment, who come from the few institutions where little, comparatively, is read, but much written, and much analyzed and tested by the grammar. The teacher, then, will consult the real interests of his pupil by diminishing the quantity, while he encourages in him the habit of critical accuracy.

Another mistake, we think, is generally made in the introduction of poetry too early in the course. Suppose a Persian or a Burmese youth were placed under your charge for the purpose of learning the English language. Would you at the end of six months or a year put into his hands the "Paradise Lost" or Pope's translation of the Iliad? These productions can be appreciated only by a grown up and educated American; and what prudent teacher would select such works to be read by an uneducated and undisciplined youth from a foreign land, just making his first acquaintance with our language? And yet the absurdity in his case would not be so glaring as in the one we are endeavoring to illustrate; for the teacher would have the advantage of instructing in his own, living language, and the youth would be greatly aided by constant intercourse and conversation with those to whom that language was native; whereas, the beginner in the ancient languages derives no aid from the living voice,

while the teacher feels more or less uncertain of the real meaning of the text. If, therefore, it would be unwise to introduce the foreign student so early to the reading of Milton, much more unreasonable is it to put our own pupils into Virgil, when they are hardly acquainted with the elements of the Latin grammar. Yet this we are doing year after year, under the prescription of an old custom, just as if Virgil grew, if I may so speak, in that part of the course, and must be read at that particular point or no where.

We say nothing of the sacrifice of so fine an author, the most perfect versifier, according to Addison, of all the ancient poets. But we protest against the sacrifice of the time and the best interests of the student. He spends six months or a year, and in some schools, more than a year, upon Virgil, when he should be reading Cæsar, Sallust, or Nepos. If he really understands the author as a poet should be understood, and this, we know, is not often the case, what knowledge has he acquired in the meanwhile of the fundamental principles of the language? Is epic poetry the proper medium for learning the general usages of a language? Or should the language of poetry be studied before that of prose is at all understood? Poetry departs in every line from the ordinary rules of construction and arrangement, and abounds in grammatical and rhetorical figures. Presented to the mind at an early stage of the course, these exceptions and peculiarities become as conspicuous in the memory as the general laws, and are confounded with them,—if, indeed, either rules or exceptions can be remembered in the effort to grasp so many things, and crowd them into the brain at once. But in general there is little effort of this kind, for the teacher is too much in a hurry to dwell upon the important differences of idiom in poetry and prose, while the student, in his eagerness to get over the ground, hardly knows whether he is reading the *Æneid* or Nepos, or whether his translation makes sense or nonsense. He tramples rough shod over the delicate and beautiful conceptions of Virgil, ruthlessly crushing, like a horse in a crockery shop, every polished image, every costly vase. Let us at once rescue Virgil and our pupils from this time-honored abuse.

Johannes Clericus, several generations ago, wrote on this matter of the order of classical studies in substance as follows.—Every thing must be taught at the proper time and in due course; each step should be well taken; one thing should be finished before another is begun; the simplest things should be studied first, prose before poetry; grammar before rhetoric; history before philosophy. Take first those authors whose style is nearest that of conversation, such as Terence and Plautus; then the easier historians, Cæsar and Nepos; read them through; commit sentences to memory; and imitate them with sentences of

your own ; you may now venture to enter carefully and slowly upon some of Cicero's orations : after which, you can read Livy and Sallust ; you may then study with advantage the satires of Horace and Juvenal ; then Tacitus ; and last of all the Odes of Horace and the *Æneid* of Virgil. Thus the lyric and the epic crown the work, and the flute, the lyre, and the wreath lend grace and glory to the well designed and well compacted fabric. Only prefix to this arrangement of strictly classical authors, an elementary training in the paradigms of some grammar, accompanied with simple exercises in translating reciprocally from one language to the other, and your whole course of education, at least in one language, is complete. As to the order of reading in Greek, there is no difficulty that we are aware of, and therefore it need not be discussed here.

But the wisest arrangement of authors will be of no avail as long as the attention of students is directed so exclusively to translating, and this in the haste and impatience of which I have spoken above. Colleges must cease to countenance a rapid and superficial preparation. And who will deny that at present they nearly all encourage the candidates to present themselves too early ? The colleges are feeble, and they need the tuition ; or they seek for large numbers and popularity, even when they do not depend on tuition. In this state, at least, if we will be decided, we can place this matter in the right attitude. Here, again, the advantage of a mutual understanding and of concerted action is apparent. Let the schools and academies have the assurance that the terms of admission will be adhered to, and that their students cannot slip from their hands half prepared ; let the collegiate faculties, on the other hand, receive no one without the recommendation of his preceptor, and let them feel confident that none but such as are worthy shall be recommended.

But there are still other evils. A good classification is a condition of the highest success ; the division of schools into departments, according to studies, and of departments again into classes, according to attainments. But the limited number of teachers makes this difficult at present, if not impossible. Still, as all studies suffer, and not least the languages, where classification is imperfect, we must approximate as nearly as the circumstances will allow to a proper classification, and patiently wait for the time when a more liberal support, a greater number of teachers, and a more complete division of labor, will bring this most desirable object within our reach. Meanwhile, an earnest spirit, a philosophical method, and a careful attention to the wants of the pupil at each step of his progress, will make up in a great measure for disadvantages beyond our control.

We should not leave this subject without pointing out the deficiency, which is very general, in the English elementary train-

ing of candidates for college. They are too often ignorant of geography, of English grammar, and of spelling; and they seldom acquire habits of neatness and propriety in drawing up written papers. These deficiencies cannot well be made up in college, and they continue to cripple and annoy the victim of early negligence through his whole life.

Shall I now venture to propose a plan for united action? Let a standing committee be appointed on classical education; let their first and immediate business be to report a course of studies. Let such a course be thoroughly discussed, and, if possible by the sacrifice of individual preferences, let it be adopted as the preparatory course of classical education to be pursued in this state. As uniformity is the most important consideration, we may feel assured that any course agreed upon by the teachers will meet with the hearty approval of both the Regents of the University, and of the collegiate faculties. Students thus prepared at different institutions in the same manner would come together in college classes under tenfold advantages, and the success and profitableness of their whole education would be greatly enhanced. Every one must see that when the preparation is unequal, the best scholars are obliged to wait for the rest, and that the standard of attainment is thus determined by the poorest. In addition to this, an organization might be entered into in connection with the general association, and subordinate to it, for the purpose of corresponding, of holding occasional meetings, and of keeping alive a more earnest and effective interest in this department of education.

THOUGHTS FOR CONSIDERATION.

It is scarcely necessary to seek examples for confirmation of a truth so obvious,—that we must have a Christian schoolmaster if we would have a really Christian school. The days are happily passing, if not quite passed, when the schoolmaster of the school for the poor was not very unfrequently the greatest reprobate in the parish. This evil is the relic of a neglectful age, and a low state of public opinion, and will soon, we trust, have disappeared; but there is a great gap between open immorality and that high Christian bearing, to gain which for the teachers of our youth ought to be the effort and prayer of all who love their country. What a vast responsibility thus devolves on those who guide our training-schools, for masters and mistresses; where the future trainers of our youth are to be themselves trained. We trust earnestly, that the Government inspectors will never lose sight of the paramount importance of moral and

religious qualities, while they insist, with wise inflexibility, on the maintenance of a high intellectual test.

Perhaps there is no man whose character is so continually exposed to observation as the schoolmaster ; a hundred prying eyes eagerly, with youthful quickness, note his every look ; his lightest word is weighty for the small republic over which he rules ; besides, he is exposed to great trials of temper ; and the varieties of his temper are always watched carefully, as inspiring fear or hope. There is no man who has so much need of thorough self-control, if he is to do his duty, and very few, who, if they fail of their duty, will do more immediate and extensive harm. Unless, therefore, a schoolmaster enters on his work in an earnest, Christian spirit, he must fail grievously. No amount of knowledge he can communicate will make amends, if he does moral harm by his example ; and he can scarcely avoid doing harm, if he fails to do good.

Besides, the schoolmaster has a great many other peculiar trials. He has much drudgery, which he will never get through satisfactorily for any length of time, unless he be borne up by an enthusiasm that springs from right principle. Often he lives in a remote country district, where he can find few persons of any intelligence to associate with ; and if he has been well prepared for his office, he must love intelligent society. Hence his case is like that of the country pastor,—and both will be much exposed to temptations, to settle into indolent habits, unless they have an unfailing spring of healthful activity within.

Perhaps, then, the most important of all the points to which those zealous for education ought now to be directing their attention is, to consider the best means of providing really good masters and mistresses for our schools. We hear a great deal in the present day of the importance of the master's office. Some may be afraid, not without cause, that the common mode of speaking on this subject may inflate our young teachers with self-conceit. A pedant means a schoolmaster ; and the way in which the secondary has completely superseded the primary sense of this word may well remind us what the rock is on which schoolmasters are most apt to be shipwrecked. Sir Walter Scott is reported to have said, in reference to this proverbial failing, that he never "knew a schoolmaster who was not an idiot ; and," he used to add, "the greater the schoolmaster, the greater the idiot." Of course, self-importance is the natural fault of men living much with their inferiors in intellect, to whom their very looks are law ; and it may be quite possible to aggravate this natural evil by injudicious talk about the high position which the schoolmaster ought to occupy in the social system. It will be a sad consummation of our training-schools, and all our other educational efforts, if we but deluge the land

with a new generation of prigs more intolerable than the pompous specimens whom we are accustomed to laugh at as relics of a bygone age.

The old parish schoolmaster of Scotland was often saved from being a mere pedant by the very necessities of his situation. He was commonly obliged to be a pluralist, in order to eke out his scanty salary; and a man must needs have known something more of the world than falls to the lot of a mere schoolmaster, when, as used often to be the case, he had to unite the duties of secretary to the justices of the peace, collector of the parish rates, and perhaps exciseman and land surveyor, besides those of precentor or parish clerk, with his ordinary jurisdiction over the parish school, and was also occasionally obliged to take his turn in the herring fishery, and spend his spare hours in the cultivation of a small farm. Modern improvers not unreasonably complain, that this system of pluralities left the parish school but a poor chance of success: And we shall have few such pluralists in future. The more need, then, since our new race of schoolmasters are to be schoolmasters only, that we take effectual steps to save them from a schoolmaster's faults. Men will not be made fit for a difficult position by merely talking of its importance; but by being very diligently and thoroughly taught whatever they are required to know, by having the difficulties they are sure to meet with carefully pointed out to them, and being made, with God's blessing, to feel, rather than speak of, their responsibilities, while they daily learn how impossible it will be to fulfil them without very earnest efforts. A mere enumeration of some of the chief qualifications for a good schoolmaster, ought to be enough to make a self-confident man humble. Personal piety—vigor both of mind and body—natural aptitude to teach, and a power of sympathizing with the young—learning—earnestness of purpose and genuine simplicity and humility, united with a power to command—who is the man adorned with all these gifts? Yet always, so far forth as the master fails in any of them, he is deficient for his work. It may be thought that the learning is not great which is required to teach a parish school; yet even the range of study is in itself considerable; and, if a man is to teach freshly and thoroughly, he must know a great deal more than he is required daily to communicate. His highest class, and the pupil teachers, between sixteen and nineteen years of age, whom he is required to prepare for examination, will very soon find out his shallowness, if he is not always increasing his own stores.

It is said of Arnold, in words quoted from his Life:—

“Whatever labor he bestowed on his literary works, was only

part of the constant progress of self-education, which he thought essential to the right discharge of his duties as a teacher. . . . Intellectually as well as morally, he felt that the teacher ought himself to be perpetually learning, and so constantly above the level of his scholars. I am sure, he said, speaking of his pupils at Laleham, that I do not judge of them, or expect of them, as I should, if I were not taking pains to improve my own mind."

We lay it down as a certain principle that a good schoolmaster, even for the poor, must be a student. He must study for the general improvement of his mind; and he must study specially in preparation each day for the principal lessons he has to teach. Without this special preparation, even a man of high abilities will be apt to teach vaguely; he will not know at once the points on which it is of chief importance to dwell, for the sake of the particular pupils he instructs. The peculiar nature of the Scottish parish school makes such efforts on the teacher's part even more necessary than in England. It is well known that it is in the country schools of Scotland that many youths receive their only preliminary instruction before they go to the universities. Hence the master is very commonly required to be able to teach the Classics. An instance is mentioned of "a remote Highland parish in the southern extremity of Banffshire having had the benefit, since 1845, of a teacher of such scholarship as to qualify him to discharge temporarily the duties of the Greek chair, King's College, Aberdeen, with general approval." The schoolmasters of Scotland have in a great degree in their hands the early education of the future Scottish clergy. We cannot speak too strongly of the necessity for their laboring to make themselves men of cultivated minds.

We have said that bodily as well as mental vigor is requisite for a good schoolmaster. This opens up an important question. Arnold used to say that he would leave Rugby as soon as he found that he could not run up the library stairs. A vigorous mind may indeed long sustain the flagging energies of the body in spite of bad health or the approaches of old age; but, speaking generally, of course a schoolmaster ought not to be an old or infirm man. Something must be done to provide schoolmasters with the means of retiring, if we are to have them everywhere generally efficient. The Dean of Hereford, in the introduction to his suggestive Hints, thus writes on this subject:

"Mr. Mouseley in his report calls the attention of schoolmasters to a most important subject—one not less important to their own happiness and welfare, and to that of their families, than it is to the interests of education in general,—the consideration of means for providing for support in time of sickness and of old age, and of contributing towards the maintenance of a family in case of death; he

adds, that a mutual assurance or benefit society, formed upon a secure basis, among persons of this class, and conducted under the auspices of the Council on Education, would be an inestimable benefit." "This is a question in which the public are deeply interested, as affording the only means of protection against a master continuing to hold his situation, when from age and infirmity he is unfit for the duties of it; and school-managers will find some plan of this kind their only security against incompetent teachers, who have become so from being advanced in life, and whom it would be cruel and unjust to deprive of their situations, unless they had some provision to fall back upon."

And now we would bring our present remarks to a close, by noticing three points to which we wish the attention of all well-wishers of education in Scotland to be directed, while a Government measure is in suspense. The grand desideratum, as we have stated all through this article, is to secure proper teachers. It ought to be the effort of the friends of education to raise the teacher, and increase his efficiency in every possible way. For this purpose we beg them to consider how far individuals, and the trustees of the various educational endowments in the land, can exert themselves even without waiting for Government;—1st. To provide retiring pensions for masters and mistresses when unfit for duty; 2d. To increase their salaries while still active; and, 3dly. To found and maintain efficient schools or colleges in which they may be duly trained.—*North British Review*.

LONDON, 1855.

A course of letters on Education in Europe can be best introduced by one on English Schools; for though the gymnasias and training schools of Germany have a reputation which extends beyond their own country, yet, since England seems so near to us, in its common language, in its Protestant institutions, and in its schools,—many of which have been known to us by name from childhood, and which are so closely connected with the biographies of men whose writings are cherished not less in America, than in England,—it becomes us to commence first with the country of our forefathers.

In most of my letters I shall describe visits to celebrated schools; for I think that it is in this way that those who wish to see, as it were, for themselves, can best decide whether the schools of Europe have the advantage over our own; but for the reason that no stranger is allowed to listen to the ordinary recitations of English schools, and to be present during the

hours of instruction, I must present the result of my observations of these schools in a general form.

The most prominent things, then, which strike a teacher from the schools of Massachusetts, is the singular arrangement of the rooms for instruction, and the laxness which prevails in the matter of order. The English seem as yet to be just at the outset of a course of improvement in the general arrangement of their school-rooms. There is not that diversity which exists with us; but most of the houses are built on the same general plan. The rooms themselves are large, but their very size, added to the small amount of contents, gives them an air not at all in keeping with the effect of our crowded school rooms. Let me sketch the inside of a British school-house.— If it be intended for both sexes, the rooms are generally distinct, and range side by side. Around the hall is one row of movable benches, and before them a long desk. At the end of these desks, at which the pupils sit, is a chair for the teacher of a section, and in one corner of the room is the seat of the head master. It not unfrequently happens that six teachers occupy the same room. I asked several if they did not experience inconvenience from this arrangement. They told me that they did not, and brought up that argument which is so often urged in behalf of noisy school-rooms,— that they discipline the pupil to habits of thought, independent of outward circumstances. The argument may be a valid one, but I could not see its application in an English school-room.

Independent of this, there is not that air of quiet which is so pleasant to an American teacher. Things are permitted which would not be tolerated with us, and the effect of the whole is rather painful than otherwise. Whispering is but little prevented in the higher schools, and that old-fashioned evil of cutting the seats exists here in full force. It is strange that this should be justified, and in some schools even encouraged; but it is so. But when one sees in the panels or desks of some old buildings like that of Westminster School, or King Edward, the names of Addison, Rowe, Charles Lamb, and Leigh Hunt, the reason becomes apparent. It is that old and strange truth, that the boys before us in our school-rooms are to be the men of coming time, and that from them are to spring the Miltons and the Washingtons of the future. And though the building be mutilated most sadly, one cannot harshly chide the spirit which would fire youthful ambition, by constantly reminding in so significant a way, that all great men have once been young.

I have said that the school is held in but one room. But in the great public schools, like Eton and Harrow, the sixth form has a separate place for instruction; and all readers of Arnold's

life will remember his allusions to Library Tower as the spot where many of his strongest interests were centered.

The appliances of the school-room are not very different from those with us, yet there is, as with us, a great diversity. In most, however, that I have seen, there is a large array of printed cards, containing statistics of every kind. Yet the best schools here have very little machinery of this sort. One of the best that I have visited, the National School in London, displays merely a few blackboards; and the sentiment now seems to be very general in such schools, that the best kind of education is that which imparts rather quickness of thought than facts, and an ability to study rather than the results of the study of others.

The appearance of the English youth as they are found in the schools, is very prepossessing. They are accustomed to invigorating field sports, and their carriage at school partakes of the frank, open manner which such a training always gives. And though at times this spirit has to be checked, yet it makes the intercourse of teacher and pupil doubly interesting beyond the walls of the school-house. The teachers, as a general thing in England, cultivate the society of the young committed to their care, and there subsists that strong attachment which is so common with us, between teacher and pupil.

Teachers' associations are common in England, as with us. The only difference is, that the pastors and the teachers celebrate them together, since here the teacher's work is not disunited from the clergyman. Most of the eminent teachers here preach every Sunday, and Arnold's case, so far from being a solitary instance of the teacher and preacher united, is but an example of what is here most common. This seems to me the working out of a correct principle. I have never thought that the teacher fulfils his work, if he abstains from teaching religious truth, and here, where the most eminent teachers are thought worthy of high places in the church, I recognize the true sphere of the successful instructor of men.

Yet there is here among a certain class, much bandying of words about forming a separate profession, and standing on a platform as high as lawyers, clergymen, and physicians; and I am told that a society has been formed, having this as its special end. But I cannot think that here, any more than in America, words are to accomplish this; if these claims are to be allowed, they will be allowed only to those teachers who proceed in their work scientifically, and on philosophical principles; not to those who claim for all who bear the name of teacher the honors which the worthy few should receive alone. Even with us, where the science of teaching is much more advanced than it is in England, there are not many really professional teachers;

and no amount of talking will ever persuade the public that the number is large.

My opinion of English schools is, that, in the study of the Classics, they are far in advance of ours; but that, in orderly government, general arrangements, and in effectiveness, they are not equal to our own. I shall have occasion to dwell more upon them at some future time.

W. L. G.

THE STORY OF WILLIAM TELL.

[From Zschokke's History of Switzerland.]

KING ALBERT informed the Confederates in the Waldstatten, that he wished to have them as dear children of his royal house, and that they would do well to place themselves under the protection of Austria, as faithful subjects; that he would make them rich by fiefs, knighthoods, and booty. But when the mountaineers replied that they much preferred to remain in the ancient rights of their fathers, and in immediate dependence on the empire, he sent to them, as imperial bailiffs, severe and wicked men from his own territory, to oppress and harass them, that they might be desirous to detach themselves from the empire, and put themselves under the sovereignty of the house of Austria. He sent Hermann Gessler of Brunegg and the knight Beringer of Landenberg. They did as imperial bailiffs had never before done, and took up their abode in the land. Landenberg went to the king's castle, near Sarnen in Obwalden, and Gessler built for himself a tower in the country of Uri. The taxes were increased, the smallest offences punished by imprisonment and heavy fines, the country-people treated with haughtiness and contempt. Gessler, passing on horseback before Stauffacher's new house, in the village of Steinen, cried out insultingly, "Shall peasants be allowed to build so finely?" And when Arnold Anderhalden, of Melchthal, in Unterwalden, was condemned for some slight offence to lose a yoke of fine oxen, Landenberg's servant took the oxen from the plough and said, "Peasants may draw the plough themselves." But young Arnold, irritated by this insult, struck the servant and broke two of his fingers. Then he fled into the mountains. In revenge, Landenberg put out both the eyes of Arnold's old father.

Whoever, on the contrary, adhered to the bailiff and did his will, was treated with indulgence and was always in the right. But all did not escape, who, trusting in the protection of the bailiff, thought themselves entitled to do evil; and, as there was no longer any justice to be had in the land, each man helped himself, and this occasioned many disorders. But the

bailiffs laughed and persisted in their tyranny; they not only trod under foot the chartered franchises of the people, sanctioned by emperors and kings, but disregarded the everlasting right to life which God has given to every man.

While the oppressors laughed, and the oppressed groaned in the valley of the Waldstatten, the wife of Werner Stauffacher, in the village of Steinen, said to her husband: "How long shall the oppressors laugh and the oppressed groan? Shall foreigners be masters of this soil, and heirs of our property? What are the men of the mountains good for? Must we mothers nurse beggars at our bosoms, and bring up maid-servants for foreigners? Let there be an end to this!"

Thereupon Warner Stauffacher, without a word, went down to Brunnen on the lake, and over the water to Uri, to Walter Furst, in Attinghausen. With him he found concealed Arnold of Melchthal, who had fled across the mountain from the wrath of Landenberg.

They talked of the misery of their country, and of the cruelty of the foreign bailiffs whom the king had sent to them, in contempt of their hereditary franchises and liberties. They also called to mind that they had in vain appealed against the tyranny of the bailiffs before the king, and that the latter had threatened to compel them, in spite of the seals and charters of former emperors and kings, to separate from the empire and submit to Austria; that God had given to no king the right to commit injustice; that they had no hope but in God and their own courage, and that death was much more desirable than so shameful a yoke. They therefore resolved that each should talk with trustworthy and courageous men in his own district, to ascertain the disposition of the people, and what they would undertake for security and liberty.

Subsequently, as they had agreed, they met frequently by night, at a secret place on the lake. It lay about midway between Uri, Schwyz and Unterwalden, in a small bushy meadow at the foot of the rocks of Seelisberg, opposite the little village of Brunnen. It is called Rutli, from the clearing of bushes; there they were far from all human habitations. Soon each brought the joyful news that death was more desirable to all the people than so shameful a yoke.

When, on the night of 17th of November, 1307, they came together, and each of the Three had brought with him to the meadow of the Rutli, ten true and honorable men, determined to hold the ancient liberty of their fatherland before all, and life as nothing, the pious Three raised their hands to the starry heavens, and swore to God the Lord, before whom kings and peasants are equal, faithfully to live and to die for the rights of the innocent people; to undertake and carry through every thing in unision and not separately; to permit no injustice, but

also to commit no injustice ; to respect the rights and property of the counts of Habsburg, and do no harm to the imperial bailiffs, but also to prevent the bailiffs from ruining the country. And the thirty others raised their hands and took the oath, like the Three, to God and all the saints, manfully to assert liberty ; and they appointed New Year's night for the work. Then they separated ; each returned to his valley and to his cabin, and tended his cattle.

The bailiff, Hermann Gessler, was not easy, because he had an evil conscience. It seemed to him that the people began to raise their heads, and to show more boldness. Therefore he set the ducal hat of Austria upon a pole in Uri, and ordered that every one who passed before it should do it reverence. By this means he wished to discover who was opposed to Austria.

And William Tell, the archer of Burglen, one of the men of Rutli, passed before it, but he did not bow. He was immediately carried to the bailiff, who angrily said, "Insolent archer ! I will punish thee by means of thine own craft ; I will place an apple on the head of thy little son ; shoot it off and fail not !" And they bound the child and placed an apple on his head, and led the archer far away. He took aim. The bowstring twanged. The arrow pierced the apple. All the people shouted for joy. But Gessler said to the archer, "Why didst thou take a second arrow ?" Tell answered, "If the first had not pierced the apple, the second would assuredly have pierced thy heart."

This terrified the bailiff, and he ordered the archer to be seized and carried to a boat in which he was himself about to embark for Kussnacht. He did not think it prudent to imprison Tell in Uri, on account of the people ; but to drag him into foreign captivity was contrary to the privileges of the country. Therefore the bailiff feared an assemblage of the people, and hastily departed, in spite of a strong head wind. The sea rose, and the waves dashed foaming over the boat, so that all were alarmed, and the boatmen disheartened. The further they went on the lake, the greater was the danger of death ; for the steep mountains rose from the abyss of waters like walls to heaven. In great anxiety, Gessler ordered the fetters to be removed from Tell, that he, an experienced steersman, might take the helm. But Tell steered towards the bare flank of the Axenberg, where a naked rock projects, like a small shelf, into the lake. There was a shock, a spring. Tell was on the rock, the boat out about the lake.

The freed man climbed the mountain, and fled across the land of Schwyz ; and he thought in his troubled heart, "Whither can I fly from the wrath of the tyrant ? Even if I escape from his pursuit, he has my wife and child in my house as hostages. What may not Gessler do to my family, when Landenberg put

out the eyes of the old man of Melchthal on account of a servant's broken fingers? Where is the judgment-seat before which I can cite Gessler, when the king himself no longer listens to the complaints of the people? As law has no authority, and there is no one to judge between thee and me, thou and I, Gessler, are both without law, and self-preservation is our only judge. Either my innocent wife and child and fatherland must fall, or, bailiff Gessler, thou! Fall thou, therefore, and let liberty reign!"

So thought Tell, and, with bow and arrow, fled towards Kussnacht, and hid in the hollow way near the village. Thither came the bailiff; there the bowstring twanged; there the free arrow pierced the tyrant's heart.

The whole people shouted for joy when they learnt the death of their oppressor. Tell's deed increased their courage; but the night of the New Year had not yet come.

A SCOTTISH SCHOOL FIFTY YEARS SINCE.

[From Hugh Miller's Autobiography.]

I QUITTED the dame's school at the end of the first twelve-month, after mastering that grand acquirement of my life,—the art of holding converse with books; and was transferred straightforth to the grammar school of the parish, at which there attended at the time about a hundred and twenty boys, with a class of about thirty individuals more, much looked down upon by the others, and not deemed greatly worth the counting, seeing that it consisted of only *lassies*. And here, too, the early individual development seems nicely correspondent with an early national one. In his depreciatory estimate of contemporary woman, the boy is always a true savage. The old parish school of the place had been nobly situated in a snug corner, between the parish churchyard and a thick wood; and from the interesting centre which it formed, the boys, when tired of making dragon-horses of the erect head-stones, or of leaping along the flat-laid memorials, from end to end of the graveyard, "without touching grass," could repair to the taller trees, and rise in the world by climbing among them. As, however, they used to encroach, on these latter occasions, upon the laird's pleasure grounds, the school had been removed ere my time to the sea-shore; where, though there were neither tombstones nor trees, there were some balancing advantages, of a kind which, perhaps, only boys of the old school could have adequately appreciated. As the school-windows fronted the opening of the Frith, not a vessel could enter the harbor that we did not see; and, improving through our opportunities,

there was perhaps no educational institution in the kingdom in which all sorts of barks and carvels, from the fishing yawl to the frigate, could be more correctly drawn on the slate, or where any defect in bulk or rigging, in some faulty delineation, was surer of being more justly and unsparingly criticised. Further, the town, which drove a great trade in salted pork at the time, had a killing-place not thirty yards from the school-door, where from eighty to a hundred pigs used sometimes to die for the general good in a single day; and it was a great matter to hear, at occasional intervals, the roar of death outside rising high over the general murmur within; or to be told by some comrade, returned from his five minutes' leave of absence, that a hero of a pig had taken three blows of the hatchet ere it fell, and that even after its subjection to the sticking process, it had got hold of Jock Keddie's hand in its mouth, and almost smashed his thumb. We learned, too, to know, from our signal opportunitites of observation, not only a good deal about pig anatomy,—especially about the detached edible parts of the animal, such as the spleen and the pancreas, and at least one other very palatable viscus besides,—but became knowing also about the *take* and the curing of herrings. All the herring-boats during the fishing season passed our windows on their homeward way to the harbor; and from their depth in the water, we became skilful enough to predicate the number of crans aboard of each with wonderful judgment and correctness. In days of good general fishings, too, when the curing yards proved too small to accommodate the quantities brought ashore, the fish used to be laid in glittering heaps opposite the school-house door; and an exciting scene, that combined the bustle of the workshop with the confusion of the crowded fair, would straight-way spring up within twenty yards of the forms at which we sat, greatly to our enjoyment, and, of course, not a little to our instruction. We could see, simply by peering over book or slate, the curers going about rousing their fish with salt to counteract the effects of the dog-day sun; bebies of young women employed as gutters, and horridly incarnadined with blood and viscera, squatting around the heaps, knife in hand, and plying with busy fingers their well-paid labors, at the rate of a sixpence per hour; relays of heavily-laden fish-wives bringing ever and anon fresh heaps of herrings in their creels; and outside of all, the coopers hammering as if for life and death,—now tightening hoops, and now slakening them, and anon calking with bullrush the leaky seams. It is not every grammar school in which such lessons are taught as those, in which all were initiated, and in which all became in some degree accomplished, in the grammar school of Cromarty!

The building in which we met was a low, long, straw-thatched cottage, open from gable to gable, with a mud floor below, and

an unlathed roof above; and stretching along the naked rafters, which, when the master chanced to be absent for a few minutes, gave noble exercise in climbing, there used frequently to lie a helm, or oar, or boathook, or even a foresail,—the spoil of some hapless peat-boat from the opposite side of the Frith. The Highland boatmen of Ross had carried on a trade in peats for ages with the Saxons of the town; and as every boat owed a long-derived perquisite of twenty peats to the grammar school, and as payment was at times foolishly refused, the party of boys commissioned by the master to exact it almost always succeeded, either by force or stratagem, in securing and bringing along with them, in behalf of the institution, some spar, or sail, or piece of rigging, which, until redeemed by special treaty, and the payment of the peats, was stowed up over the rafters. These peat-exhibitions, which were intensely popular in the school, gave noble exercise to the faculties. It was always a great matter to see, just as the school met, some observant boy appear, cap in hand, before the master, and intimate the fact of an arrival at the shore, by the simple words, "Peat-boat, Sir." The master would then proceed to name a party, more or less numerous, according to the exigency; but it seemed to be matter of pretty correct calculation that, in the cases in which the peat claim was disputed, it required about twenty boys to bring home the twenty peats, or, lacking these, the compensatory sail or spar. There were certain ill-conditioned boatmen who almost always resisted, and who delighted to tell us—invariably, too, in very bad English, that our perquisite was properly the hangman's perquisite, made over to us because we were *like him*; not seeing—blockheads that they were!—that the very admission established in full the rectitude of our claim, and gave to us, amid our dire perils and faithful contendings, the strengthening consciousness of a just quarrel. In dealing with these recusants, we used ordinarily to divide our forces into two bodies, the larger portion of the party filling their pockets with stones, and ranging themselves on some point of vantage, such as the pier-head; and the smaller stealing down as near the boat as possible, and mixing themselves up with the purchasers of the peats. We then, after due warning given, opened fire upon the boatmen; and, when the pebbles were hopping about them like hailstones, the boys below commonly succeeded in securing, under cover of the fire, the desired boathook or oar. And such were the ordinary circumstances and details of this piece of Spartan education; of which a townsman has told me he was strongly reminded when boarding, on one occasion, under cover of a well-sustained discharge of musketry, the vessel of an enemy that had been stranded on the shores of Berbice.

SILENT TEACHINGS.

A CELEBRATED painter, among the ancients, was asked why he took so much pains with his pictures; he replied, "I am painting for eternity." The teacher is emphatically "painting for eternity"—giving light and shade to an imperishable canvas; but, unlike the painter, he is often unconscious of the progress of his work, carrying it forward when least he *intends* to do so. The teacher is a "living epistle, known and read" by his pupils; and, I believe, teaches *most* in a more direct, but less formal manner than by words or books, in the older language of signs, by the influence of his character and life. His mind is brought in connection with the mind of the pupil, and the galvanic current flows readily along the wires of sympathy and confidence.

It is said that Mary Lyon, who sleeps so quietly beneath the turf of her beloved Mount Holyoke, but who "still lives" in the hearts of more than three thousand loving, imitating pupils, owed much of her success in imparting instruction to the almost magical influence which she had over them. They caught her spirit of disinterestedness and earnestness of purpose, her unflinching courage to pursue the right, which gave utterance to those thrilling words, "There is nothing in the universe that I fear, but that I shall not know *all* my duty, or shall fail to do it." That influence resulted, in no inconsiderable degree, from her ardent love for her pupils, and earnest desire to do them good; and every teacher upon whom her mantle has fallen, is exerting a vast influence upon the character of her charge. This power, which the teacher *must* exert, imposes a solemn responsibility, in view of which he may well say, "Who is sufficient for these things?"

There is implanted in the human breast a powerful propensity to do as others do, — to imitate the acts and follow the example of one regarded as a superior. This principle begins to develop itself in the earliest infancy. The child echoes the tone of voice, the expression of countenance, and the very motions of the body of his instructors; and why should it not be thus, when the outer is but the expression of the inner, which is receiving its color from the thoughts and acts of his living models?

From the nature of the mind, it is impossible that a single thought or act shall be separated from the great web of thoughts and acts which form Self; and it is certain that the incentives and principles of the earliest years are to rule, in a great measure, the man, — to shape that existence which is commensurate with Divinity. How important, then, does the teacher's influence and example become, and how earnestly should he strive

to teach, in this silent but effective manner, the great lessons of morality and humanity! There are opportunities daily presented in the school-room to correct the false estimate which we are so liable to form of self, to induce benevolent consideration of the feelings of others, to inculcate justice, truthfulness, and true politeness.

There are multitudes of children in our public schools, who are orphaned of home or friends, or worse than orphaned; who never hear, at the only place called home, the sweet encouragements of sympathy and love, or listen to the manly counsels of an intelligent parent. Who shall sow the seeds of virtue and knowledge in this virgin soil, and lead these little weary feet over the pitfalls everywhere spread out to entrap the unwary, if we are unfaithful, my fellow-laborers?

When the teacher shall be an example of self-control, watching the first uprisings of anger or resentment, keeping back the impatient or fretful word, and in all things showing himself governed; when, in cases of discipline, he can practically say, not "I will beat you *because* I am angry," but with the philosopher, "I would beat you were I not angry"; when he shall teach that the great end of education is to make one *master* of himself, and prove his instructions by his life, not neutralize them by his example; when he shall wear an air of graceful, unaffected ease, and have regard to the most delicate proprieties; when he shall be an example of untiring devotion to duty, not driving with a spasmodic effort toward his aim, but steadily pursuing it in the consciousness that "a watchful Eye, a saving Hand is ever nigh";—then shall unknown capabilities be evolved from our system of instruction, and our children fitted to act well their part in the great drama of life.

THE ENJOYMENT OF OCCUPATION.—The mind requires some object on which its powers must be exercised, and without which it preys upon itself and becomes miserable. A person accustomed to a life of activity longs for ease and retirement; and when he has accomplished this purpose, finds himself wretched. The pleasure of relaxation is known to those only who have regular and interesting occupation. Continued relaxation soon becomes a weariness; and, on this ground, we may safely assert that the greatest degree of real enjoyment belongs not to the luxurious man of wealth, or the listless votary of fashion; but to the middle classes of society, who, along with the comforts of life, have constant and important occupation.

Resident Editors' Table.

GEORGE ALLEN, Jr., . . . Boston. } RESIDENT EDITORS. { ELBRIDGE SMITH, Cambridge.
C. J. CAPEN, Dedham. } E. S. STEARNS, . . Framingham.

Rev. J. P. Cowles, of Ipswich, would have edited this number of the "Teacher," but he has for some time past been troubled with dimness of sight, and has at last been obliged to undergo the operation of couching; which, we trust, will soon restore him to his sphere of usefulness as a teacher and as a wise counsellor in educational affairs.

Mr. C.'s place as editor, is supplied by Mr. Wm. L. Gage, who is now in Europe, pursuing his studies, and informing himself in regard to foreign educational affairs. We may expect a series of interesting letters from Mr. G. whilst he is abroad.

Communications from practical teachers, and from others who have thoughts on education to communicate, will be highly acceptable to the Local Editors, as their duties are oftentimes quite onerous, and a supply of articles from those competent to instruct in this way,—and there are many such,—would afford material aid, and make the "Teacher" more useful, more interesting, and more popular.

Have none of the pupils in our High Schools succeeded in performing the mathematical questions in the April number? Then we must appeal to other States.

Mathematical questions and solutions are solicited.

C. J. C.

HAMPDEN COUNTY TEACHERS' ASSOCIATION.

THE seventh semi-annual meeting of the Hampden County Teachers' Association convened at the Chapel of the Congregational Society, in West Longmeadow, at two o'clock, P. M., on Friday, April 6.

The Association was called to order by the President, Charles Barrows, of Springfield, and opened with prayer by the Rev. Wm. Boies, of Longmeadow.

After the disposition of preliminary business, Prof. O. Marcy, of Wilbraham, was introduced to the audience, who proceeded to deliver an address upon "The influence of teaching upon the Teacher."

Topics suggested by the lecture were freely discussed. The debate was opened by Mr. Holland, of Monson, and partici-

pated in by Messrs. Parish, of Springfield, Goldthwait, of Longmeadow, Wells, of Westfield, and Prof. C. Davies, of New York.

An essay, written by Miss L. L. Brooks, was read by Mr. Wells.

Adjourned till half past seven o'clock, P. M.

The Association met pursuant to adjournment, and after the reading of an essay, written by Miss P. A. Holder, of Westfield, a lecture was delivered by Prof. Charles Davies, of New York, upon "The Relative duties of Parents, Teachers, and Pupils."

Discussion, opened by Mr. Parish, of Springfield, and participated in by others, followed the lecture, until it was voted to adjourn to eight o'clock Saturday morning.

Met according to adjournment, when an essay on "Punctuality," by Miss M. L. Baker, of Westfield, was listened to by those teachers who were *punctual*.

A lecture was then delivered by Mr. William M. Ross, of Springfield, upon the "Elements of Success in Teaching."

Immediately after the lecture, the miscellaneous business of the Association was disposed of, as it was necessary to adjourn at an early hour to reach home by the cars.

After the customary votes of thanks to the lecturers for their instructive and interesting addresses; to the people of Longmeadow for their cordial welcome and bountiful hospitality; to the proprietors of the Congregational Society for the use of their Church and Vestry; to the directors of the W. R. R. for their liberality in furnishing free return tickets; and to the ladies who had presented Essays on the present occasion; it was voted to adjourn, to meet on the 20th and 21st of October, at such place as the Board of Officers may determine.

E. F. FOSTER, *Secretary*.

NORFOLK COUNTY TEACHERS' ASSOCIATION.

THE fifteenth semi-annual meeting of this Association will be held at Wrentham Centre, on Monday and Tuesday, the 4th and 5th days of June.

The meeting will be organized on the 4th, at two o'clock, P. M. The exercises will be as follows:

ON MONDAY, AT QUARTER PAST TWO, P. M.

DISCUSSION. Subject—"Defects in Reading, and their Remedies."

At three and a half o'clock, an address by Rev. Thomas Hill, of Waltham.

After the address, a discussion. Subject—"The proper Succession of School Studies."

At eight o'clock, an address by Joshua Bates, Esq., Principal of the Brimmer School, Boston.

ON TUESDAY, AT NINE O'CLOCK, A. M.

A DISCUSSION. Subject.—“The Management of Primary Schools.”

At ten o'clock, an address by Prof. B. F. Tweed, of Tufts College, Somerville.

The annual election of officers will take place at this meeting.

As this is the first meeting of the Association which has ever been appointed in the western part of the County, and as all the arrangements for the occasion are of the most promising character, it is hoped that every town in the county will be fully represented.

Members of School Committees, and other friends of education, are invited to be present and participate in the exercises of the occasion.

To the ladies attending the meeting, the citizens of Wrentham tender their kindest hospitalities.

Persons who go to the meeting by way of the Boston & N. Y. Central Road, will leave the cars at North Wrentham, where ample means of conveyance to Wrentham Centre will be found. Through tickets to Wrentham Centre can be obtained in Boston.

The trains on the B. & N. Y. C. R. R. leave Boston at 10.30 A. M., 3 and 5.15 P. M.; leave Blackstone at 8.15 A. M., and 5.15 P. M.

N. B.—All persons who design to go to the meeting via the Central Road, are particularly requested to inform the President of the Association of their intention, without delay; in order that it may be known for how many to provide means of conveyance from North Wrentham to Wrentham Centre.

May, 1855.

D. B. HAGAR, *President N. C. T. A.*

CARLOS SLAFTER, *Secretary.*

THE HISTORY OF SWITZERLAND FOR THE SWISS PEOPLE. *By Heinrich Zschokke, with a continuation to the year 1848. By Emil Zschokke. Translated by Francis George Shaw. New York: C. S. Francis & Co., 252 Broadway.*

In a neat volume of about 400 pages, with a good map and index, the student has now the means of obtaining what information he needs of the history of Switzerland. The translator has, we presume, imparted to his work the peculiar style of the original, so far as the genius of the two languages will permit. In a previous part of this number of the “Teacher,” we have given our readers the story of Tell as found in Zschokke’s history. The account of Orgetorix and Divico will be especially interesting to those who have read Cæsar’s Commentaries.